



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

day the true documentary history. Dr. Fleiner seems to regret (p. 31) the absence in the modern state of a power of civil supervision over the exercise by Roman Catholicism of a peculiar influence on its members through means of purely spiritual compulsion ("*rein geistlichen Zwanges*"). This is the fundamental temper of the "May laws" and the "Old Catholic" movement in Germany and Switzerland, and springs naturally from the desire to make of Roman Catholic Christianity a department of the state, supporting tamely and ordinarily the infallible regulations and ordinances of the school-bred legists who from time immemorial have been its chief opponents.

THOMAS J. SHAHAN.

CATHOLIC UNIVERSITY OF AMERICA.

SUNDAY AND THE SABBATH. The Golden Lectures for 1900-1901. By H. R. GAMBLE. New York: Dutton, 1901. Pp. 157. \$1, net.

"THE hypothesis of a primitive sabbath will not bear examination." There is no evidence that "the sabbath was an ordinance instituted by God at the creation of the world." "The sabbath is a Mosaic institution." It does not appear that in the earlier times it was "associated with any special sacrifice or worship." The one requirement was that "in it thou shalt do no manner of work." In the Christian church at first the necessity for any holy days was not felt. In the beginning the disciples met daily. A little later the custom of assembling on the first day of the week arose. Why the first day was chosen we are not told, probably because that day commemorated the Lord's resurrection. "There is no evidence that the practice was based on any command of our Lord." "At some time between A. D. 57 and A. D. 96 the term 'Lord's Day' arose." "The Lord's Day emerged simply as a day convenient for public worship, recommended for that purpose by the memory that Christ had risen 'on the first day of the week.'" Between the sabbath and the Lord's Day there is no connection. No passage in the New Testament supports the belief that the sabbath was changed from the seventh day to the first. No early Christian ever supposed that in observing the Lord's Day he was "keeping the sabbath." There is not a single writer in the first three centuries who confounds Sunday with the sabbath. "Up to the end of the fifth century there is no clearly genuine passage in any writer, or in any public document, ecclesiastical or civil, in which the fourth commandment is referred to as the ground of obligation to observe the Lord's Day."

At the beginning and through the first three centuries "Sunday was simply a special day of worship, entirely unfettered as to the manner in which it should otherwise be employed." In the early church there is no evidence that Sunday was observed as "a day of rest from toil." "The Christians went to their work on the first, as on other days." Sunday "for the first time came to be formally recognized as a day of rest" in the decree issued by Constantine in 321 A. D. Among Christians in New Testament times "there is not the smallest reason to suppose that there was any cessation from work." "It was a day on which Christians met of their own free will to worship God, but they were not careful to separate it in other respects from other days." "From the sixth century 'sabbatarianism' became more and more strongly marked." Not until the twelfth century did the expression "Christian sabbath" come into use. In the Middle Ages the church taught that the Jewish sabbath was changed to the Lord's Day, and work was sternly forbidden, though "recreations of various kinds were freely allowed." The church of the Reformation returned to the primitive idea and custom. The reformers denied that "the Lord's Day rested on a divine command." They protested against "its being regarded as having any inherent sanctity of its own." To Luther its compulsory observance was abhorrent. He consented to recognize Sunday only because "some special day of worship was a practical necessity." The Augsburg Confession says: "Those who judge that in the place of the sabbath the Lord's Day was instituted are greatly mistaken." Bucer, Calvin, Tyndale, Cranmer, and the reformers generally voiced similar opinions. It was left to the Puritans to bequeath to us our modern "Christian sabbath" ideas. They found a great deal in their Bibles about "keeping the sabbath," and "they boldly identified the Jewish sabbath with the Christian Sunday," and were "equally severe on work and recreation." On the Lord's Day no one shall "cook victuals," or "walk in his garden," or "make beds." "If any man shall kiss his wife, or wife kiss her husband, on the Lord's Day, the party in fault shall be punished as the discretion of the court of magistrates."

Vicar Gamble sets forth the above positions in detail and at length, and then ends his discussion with "certain broad principles" on which "a reasonable and healthy Sunday" must be based. If any reader of this notice doubts the correctness of these teachings, we recommend a careful reading of the book itself.

ERI B. HULBERT.

THE UNIVERSITY OF CHICAGO.